THE

Hindu Message

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THE HINDU MESSAGE stands for

(1) The Maintenance of British supremacy with self-government for India,

(2) Co-operation with the different communities of India without prejudice to Hindu Dharma,

(3) Education of the Hindus as an integral part of the Indian Nation,

(4) Advancement of Material prosperity on a spiritual basis and

(5) Dissemination of pure Hindu Culture.

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A Vision of India.

OTHER FLOWERS.

By K. S. RAMASWAMI SASTRI, B.A., B.L.

How many are the shining fragrant flowers
That shyly look at me on every side!
The Parijata blossoms e'er abide
With us as white-souled friends through worship's hours

The Nandyavartha's orbed beauty towers
Around and wayward thoughts do Godward guide,
Saugandhika in maiden beauty' pride
Doth sport in tanks and them with sweetness dowers

Sampangi's emerald bells send melodies
Of perfume sweet to the enraptured soul.
The Vakul flower though crushed sends sweet incense;
The crimson Amaranth enchants the breeze;
Kalhara lifts to heaven its diamond bowl;
At eve the Malathi charms soul and sense.

Great Thoughts.

To a superficial observer it might seem that fidelity and tenderness are incompatible with each other; but when we go deeper down we discover that in the noblest natures the one is the root out of which the other springs, and when the two exist together, the combination is as beautiful as it is effective. With most of us it is either all tenderness or all sternness; but when the most awful denunciations of sin come from one who is known to be gentle and affectionate in his character, there is a power in them which no trick of elocution can simulate; and when the kindest expressions come from one whose uncompromising principle will not let him sacrifice truth to amiability, there is a genuineness about them which lifts them as high above the conventionalities of politeness as heaven is above earth.

Where there is life there must be change. However perfect we may consider any living possessions or associations, we cannot seal them away into permanency. The years eat into them, the days change them, every passing hour leaves its impress upon them, and only as we learn to accept the great law of compensations can we live our lives fully and happily. To-day is not yesterday, but it brings its own treasures. Only by losing the buds can we have fruits and flowers, only by the waning summer will the glory and harvest of autumn come.

If only we could realise the hungry thirsty souls that are all around us, how much more of a blessing our lives might be! We often mourn because we cannot do more and give more to help the world's need, when a loving word would brighten the whole day for some one just at our side.

No man ever has an uninterrupted "run" of success. There are times, when either from physical or mental exhaustion or depression, or seemingly for no cause at all, he "falls slack," his usual powers fail him. It is at critical times such as these that pluck is a man's surety against degenerating into failure. It does not mean that pluck can be substituted for ability, but that it can call up unsuspected powers of accomplishment.

It is not merely what we have done—not merely the posthumous fruit of our activity which entitles us to honourable recognition after death, but also our striving itself, and especially our unsuccessful striving—the shipwrecked, fruitless, but great-souled will do.

If a man can write a better book, preach a better sermon, or make a better mouse-trap than his neighbour—though he build his house in the woods—the world will make a beaten path to his door.

Whose neglects a little thing which he suspects he ought to do because it seems to him too small a thing is deceiving himself; it is not too little but too great for him, that he doeth it not.

Events of the Week.

Sooth-sayers and devil-drivers are not exclusive to India only as is commonly supposed sometimes. The following will prove that there are cleverer deceits elsewhere too. At Sedgley, Staffordshire a gipsy woman was fined for telling a soldier's wife that she was under a spell and thereby obtaining 10 s. to remove it. She produced a parcel also which she said contained an evil planet and succeeded in getting another 10 s. for it! We haven't yet, heard of a mantravadi confining a planet in a box.

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On April 21st last the earth passed between the Mars and the Sun and the closest approach which was a little less of 55,000,000 miles was a good deal less than the average distance between Mars and ourselves. But four years since, in August 1924 we shall be favoured with an opposition under the best possible conditions when Mars would be only 35,000,000 miles distant. Martian correspondents, look out please!

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Here is an amusing reason why Lady Astor succeeded in getting into Parliament. At the National Conference of Labour women Mrs. Fawcett complained while women like Miss Bondfield and Miss Lawrence who were qualified to represent the working women of the country failed to be returned to Parliament "Lady Astor just came along with her jokes and smiles and in she went" and that it was because women voters didn't understand the position!

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How closely acquainted with daily life are the African wild animals may be seen from the big game hunting stories told by Lord Dewar. A rhinoceros charged a train and nearly derailed it while on another occasion a train was stopped to release a large giraffe entangled in the telegraph wires! Nairobi must be an astonishment to anybody with its motor cars, electric-lights and telephone services. It is situated in the midst of a huge zoological garden and it is not safe for any domestic animal to be out at night.

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Many are the advertisements that are interesting. The following is one. An officer in the tropics tired of receiving no letters from home will present two tickets for the Wimbledon Championship to any lady who will write nicely for them.

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During the swearing of a jury at the Central Criminal Court one of the jurors on being handed the printed form of oath announced that he could not read. Replying to the Recorder the juryman said he had never been to school. The Recorder—I don't understand how it is that you have never been to school. Can't you read at all? The juryman—No I cannot I can tell figures. I keep a coal shop. I can calculate the weight of the coal and the amount to be received. The Recorder considered the best way would be to excuse the juryman from attendance. "You had better learn to read as quickly as you can. You are only 58 years old" he added!

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Sir Ernest Shackleton, the great Antartic Explorer gave evidence in a case in which a Chemical Works of which he is a director was summoned for permitting a nuisance. One witness said that the smells from the factory were so bad that a gasworks was a scent bottle compared with it. Sir Ernest Shackleton said that everything possible was being done to abate the nuisance. A solicitor—Is it a fact, Sir Ernest, that you arei impervious to smells? Sir E. Schackleton—Having lived in the Antartic, where there are no smells, I am the first to notice them here!

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Probably no city is so ficklеminded as the capital of Russia which has changed its name twice since the war began. As everybody knows, the city was originally called St. Petersburg after its great founder. But when the war broke out the patriotism of the Russians changed the name to Petrograd and thus did away with the German element in the name. Now according to the Echo de Paris it is to be called Leningrad in honour of Lenin's 50th birthday!

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Of modern education Mr. G. K. Chesterton writes in 'the Illustrated London News':—

Education seems to be getting into a tangle; which is largely a tangle of red tape. It is a confusion between the attempts to keep the strings of it very tight and to throw the threads of it very far. Education is treated as a settlement and yet at the same time, education is treated as an experiment. It is imposed on everybody as a platitude; and yet it is free to take the most fantastic forms of paradox. First a politician tells us that all children must go to school; and then a professor tells us that all schools must be conducted in the tops of trees. At least that is the sort of thing the professor tells us. And the situation becomes alarming when the professor is supported by the politician and even by the policeman. Of course there is no objection to the professor teaching his own family at the top of a tree or even to his hopping back to them with a worm in his mouth. But when this is connected up with a compulsory system for the whole state it is very different. It is very different if they put a professor to twitter in every tree or a worm to wriggle in every child. It is then more than an experiment; it may be called an experience. It seems likely that even if the worm does not turn, the child will. A thing will be imposed on everybody before it has been explained to anybody. The professor will be altogether too early a bird and will catch the worm and give it to us before we are half awake.

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A Wayfarer writes in 'The Nation':—The news from India is not good, nor was it reasonable to suppose that a deeply moved Indian opinion would react well to the white-washing of the Hunter Committee and the flow of British apologies for General Dyer. The Indian situation is far more serious than our Junkers imagine, and they, with the extremists on the other side may drive it beyond control. Therefore it is that a gesture of appeasement, in the sense of Mr. Montagu's despatch, but more precise and determined is so necessary. Lord Chelmsford's responsibility for all that has happened is undeniable and the inadequacy of defence is equally clear. But he nears the end of his term and India's concern is not with him but with his successor. How to smooth the path of the new Viceroy? It will not be easy. The Rowlatt Acts must go, for so long as the reforms proceed under their shadow there will be no peace, and they may suffer much the same fate as Sinn Fein threatens for the Irish Bill. It is possible that a way may be found through the coming visit of the Prince of Wales. The Prince's Imperial round has hitherto been rather a trivial affair, but he has grace and intelligence and if he goes to India as the harbinger of conciliation and the bearer of a definite promise of a liberal rule, India may yet kindle to a generous reply. But there is an odious spirit abroad and unless Mr. Montagu can bend it, it will break him.

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The Agricultural Department has just brought out and are distributing gratis to the ryots in South Kanara a leaflet explaining the method to be followed in cultivating and harvesting Tapioca. Tapioca as a foodstuff is as important to some parts of South America as rice is to India, and it is by no means certain that it may not some day be recognised as one of the staple foodstuffs on the West Coast of India. It has been cultivated in Travancore and Cochin and since the rise in the price of rice, the people of Malabar have been rapidly learning to grow and use it. The Agricultural Department is now trying to introduce it in South Kanara where large areas of dry lands, now little used, are believed to be quite suitable for the cultivation of Tapioca.

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'The Indian Medical Record' of Calcutta offers a special prize of £10 to the best writer on "Tuberculosis; its Etiology, Prophylaxis, and, and Treatment." The competition is open to all medical men (qualified) in service or in practice. All essays should should reach the Editor by the 31st September. The special Tuberculosis number will be published in December 1920.

The Hindu Message

A Spiritual Democracy?

The President of the recent Provincial Conference at Tinnevelly spoke rather profusely about the "spiritual democracy" of India today. We fear that Mr. S. Srinivasa Iyengar had not himself a clear idea of what he wanted to communicate to his audience. He frequently spoke in uncertain, if not jeering, terms of what he called the 'Sannyasi spirit' in himself and his political followers and people,—and perhaps he meant by the phrase "spiritual democracy" a people possessing the power to practice some self-denial in their political life. Even if we grant that the people of India to day have some amount of the spirit of self-abenegation, we are by no means certain that they can be rightly called a "spiritual democracy." Indeed, we are of opinion that there is no such thing as a democracy, or spirituality either, in India today in any true sense of the words.

First as to democracy, it means two essential features of Government,—a special kind of political machinery and a large amount of effective popular influence and control over the policy and measures of the government. In India, we have neither the one nor the other. The two features here mentioned are not only needed to make a democracy, but are inseparable from each other in all forms of democratic rule. For years past the Indian leaders have been carrying on a stubborn agitation in order to set up in their land some of the elements of the machinery or constitution which has come to be associated in men's minds with popular forms of government. So far however, their attempts have proved a failure. We have not even secured any kind of government according to public opinion. The events of the last twelve months, and those which daily come to our knowledge, in connexion with the affairs of the Panjaub ought to be enough to show that even Indian public opinion is not yet anything like a force capable of asserting itself or a factor worth attention and receiving it in framing any of the great measures adopted by our rulers from time to time. It cannot be said that the popular leaders in India do not know what their people want. Nor can it be said that there is no such thing in India as a people knowing their own mind. Even in England, there is evidence to show that many well-informed or well-intentioned people know that there is an awakened Indian people fully alive to their own needs and claims and capable of conveying their mandates to their leaders. For instance, Mr. L. F. Rushbrook Williams, writing in the June issue of "The Nineteenth Century and after" on what he calls "The Prelude to Amristar" says (p. 1073):—The English members of the (Hunter) Committee believe that the officers guilty of these follies acted as they did through inexperience and thoughtlessness; but it is common knowledge that the effect has been to wound and for the moment unforgiveably, the sensitive pride of Indian nationhood." And further:—"There are welcome signs (i.e. in Englishmen at their island home) that the old apathetic attitude towards India and her problems, which has done so much harm in the past, is giving way to a slowly growing sense of responsibility for the safeguarding of her new-found nationhood. "We thus see that there is a growing recognition of the National unity of the Indian people and their public opinion. But this alone will not constitute our people a democracy, in any true sense of the term. In England there is a real democracy, because, as a recent writer has pointed out, "the real source of power is the opinion of the governed." Moreover, we have also said above that there is a well-recognised machinery with organs through which that public opinion asserts itself in specific public measures, National or international. Hence we have a true government by the people—or a democracy—in England. We have in India neither the bodies or persons who command the confidence of the Indian people in regard to the measures they adopt nor have we even an acknowledgement that the people have the right to decide what measures or policies the organs of the government should pursue and adopt on their behalf and for their advantage. Hence, we unhesitatingly declare that the people of India are not a democracy in any true meaning of the word. Our people are fully aware that they have their rights, and they know also what they want. But they are unable yet to control or take hold of the machinery and organs of government.

We next proceed to consider whether Mr. S. Srinivasa Iyengar is right in applying the adjective, "spiritual" to the articulate people of India or their public opinion. Some wag has had the audacity to declare that there is a growing spirituosity among our novi homines who have imbibed the culture of the West. But let that pass for the present, and we are not concerned with it here. We have however, no doubt that there is precious little of true spirituality in any part or section of our people today. What spirituality once meant in India we know from the Vedas and the literature inspired by them which had a great vogue in this land and among its holy people of the past. But our people have fallen from their indefeasible right to the realms of the spirit,—fallen beyond all hope of redemption. The appointed "custodians" of the spirit have fallen even more than others, and that is why we hear so much of the taunts and attacks which are levelled by those others against them, in season and out of season. Let spirituality become alive again among them, and they will surely regain their legitimate position of respect and popular recognition. Spirituality of the true kind is the turning of the senses and the mind of man towards the inner light and bliss of the Love which is the one active principle working behind the phenomenal world of nature including the material part thereof which we call the physical constitution of man. Spirituality consists of many grades of activity, all of which are in accordance with the injunctions of the Vedas,—but it reaches its highest limits when man resigns home, offspring, wealth, and all wordly honours, and contents himself with the bare necessaries of life—food and covering for the body—obtained by sheer mendicancy in order that he might realise the interior bliss of love which pervades all

matter and all forms of life in the universe. The Western world has yet to rise to a recognition of the possibility of knowing the Spirit of the universe, in-dwelling in man and in action of this kind. The sages of the Vedas have alone risen to this lofty height of recognising in constant practice and action this power or spirit of Love Absolute behind all phenomena,—and their perceptions and conceptions are now spreading over the entire thinking world, East or West.

Whether the time will ever come on when the spiritualitiy which the Vedic seers knew, practised, and revealed to their disciples will ever become a popular possession and a truly democratic trait in any land may well be doubted. Spirituality in the form revealed by the Vedic seers can, in our view, become a reality only to the few and rare souls who, in the course of many thousands of lives here or elsewhere, have become perfected in the life of resignation enjoined in the Vedas and practised by the Rishis who revealed them to the world through their followers or disciples. Hence we hold that there can be nowhere on earth a "spiritual democracy" now or at any time or epoch of the future in the history of the world. Some Christian dreamers or faddists indulge in the expectation of a Christ coming to reign on earth at an unknown future date over the souls of those who have been resurrected by him from their graves on account of their faith in him while they lived here. But, we believe that those Christians know better the Gospel of Jesus who have held that the "Kingdom" spoken of by him is a purely inner realm of love and expresses itself in human life as a willing resignation of all forms of egotism and as a flow of the heart towards the entire universe of intelligent and living beings. The enlightened mind of the Vedic seer and of the Indian disciple trained in his methods and perfected in his self-realisation is something far beyond all which has been found translated into life in the Western world. Even in India it is, as above explained, the possession and privilege of the God-like Vedantin who, according to Sri Krishna, is "supremely rare" in the world and is the "true Mahatman" and has attained to absolute God-Realisation and Self-Realisuton in the course of innumerable births and re-births in the world of phenomena and change.

To-day we are living in a period probably unrivalled in the changes it is witnessing in forms of government. And yet I do not think that any serious reason for anxiety as to the ultimate outcome has as yet appeared. On the whole, man desires what is just and good, and he has it in his nature to be capable of evolving for himself the government that suits him. This may vary profoundly with peoples of different temperaments and traditions. The expressions of their general wills are not likely ever to become uniform. It is not the business of philosophy to pronounce what is the best form of state. For this, as Aristotle informed us long ago, is not a question which admits of an unqualified answer. Different races, as he said, are suited for different forms of government, and the problem for the politician is not what is abstractly the best state, but what is the best having regard to actual circumstances; a consideration which to-day we shall do well to keep constantly before our minds.

Rt. Hon. Lord Haldane, O. M.

Notes and Comments.

Mr. Holland's Sixth Chapter deals with what he calls "the submerged sixth." He says, "the great mass of the Christian converts have come from the ranks neither of orthodox Hinduism, nor of Islam, but from this great section of the population, numbering over 110 millions." After centuries of propagandistic effort, all Churches working in India have not been able to secure more than a paltry four millions. "Startling but true," says Mr. Holland. No greater testimony is needed to the failure of Christianity as a moral and spiritual force,—for these 110 millions of people are really "the strata below Hinduism," though not "outside" it, as Mr. Holland imagines. Hinduism has not "spurned and disowned them," but has always in its own way protected them, though the machiavellian and unspiritual modern mind is not satisfied with its methods. The very fact that they number today 110 millions and resist all the attentions and blandishments of Christian proselytism is enough to prove how dismal a failure Christianity has proved and is still more likely to prove in the future when the aggressive Hinduism of today has become fully armoured and ready to fight its opponent with its own weapons.

* * *

Mr. Holland enlarges on "the deplorable condition of these downtrodden castes," and blames the laws of our Manu for it. He forgets that our modern rulers have done nothing for them during all the time they have been here, nor is Islam known to have done much more when they ruled. How to account for all these circumstances of the past? Let Mr. Holland first fully acquaint himself with the history and methods of Hinduism—with its account of the origin of these people and others and with its plans of human and animal redemption from the sin and misery of life. Then he will find that the Hindus are far less open to blame than those professing other faiths who have also to deal with these people. Now, however, that Hinduism is developing a militant and aggressive aspect, our co-religionists are bringing themselves into line with the followers of propagandistic religions in their dealings with the Indian people who are beyond the pale of caste. Soon we shall change the present state of things. The Hindu missions to depressed classes and the Social Service Leagues will have effected all necessary improvements. Even the orthodox Hindu communities are moving in the matter, and the feeling of human brotherhood will have become active everywhere. The Panchamas will soon have their own schools and temples, and the time is not distant when they will be admitted into all schools at least. It may be that within the next generation, even temples—a very large number of them, if not all—will open their gates to them. Time is the greatest of all consolers of human hearts, and the time-spirit will doubtless make its influence felt in the minds and activities of Hindus of all castes and conditions.

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Mr. Holland writes:—"Mrs. Besent loudly trumpets social reform, but her Central Hindu College at Benares and the Theosophical schools at Ernakulam and Madanapalle refuse admission to all outcastes and Panchamas." We do not know whether Mr. Holland is right in making these charges, and we are not at all concerned with them. We only mention them for the information of such of our readers as may feel interested in Mrs. Besant's activities.

* * *

Mr. Holland then deals with "the religion of the outcastes." He says that "it is in truth the old pre-Aryan religion of the peoples of India." Our firm conviction is that the Aryans have always inhabited India, and that no Indian tribe or people can be truly called Pre-Aryan. All non-Aryans—if any could be called such—have ever been only our co-religionists and contemporaries. There are very good grounds for holding that the so-called Dravidian race is a branch of the Indo-Aryans, and that they only adopted Tamil as their language and cultivated it and brought it to a high degree of excellence. The so-called Panchamas and

outcastes may belong to an original South Indian race, but they have also clear indications of Aryan admixture, if not of kinship too. As regards religion, Mr. Holland seems to think that the village deities or "evil spirits" form the objects of the outcastes' worship, but at the same time holds that "the village godlets are tacked on to the Brahman deities as their wives or attendants." He says further that "the Brahman priests, in order to secure their hold upon the people of the land, have had to make terms with their crude superstitions." He also says that "the witch-craft of the Atharva-Veda is evidence that Aryan and Dravidian superstition were not so far apart." The truth is that the popular religion in India is shared both by Brahmins and non-Brahmins. It is difficult to say which deity is "popular" and which is not; and, indeed all deities and worships have long since been reconciled into a harmonious whole.

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It is this harmony of creeds that is the greatest obstacle to Christian conversion in India. Even the outcastes, with all their desire for social betterment, do not like to break with their Hindu status and conditions of generations and with the traditional faiths of their Hindu forefathers. This also accounts for the fact mentioned by Mr. Holland that "their accession is a challenge to the Gospel to prove its superhuman power of transforming human character." After this it is no wonder that Mr. Holland tells us:—"Our task in Europe today is still the true conversion of the nominally Christian masses." In India, "some act of tyranny on the part of the landlord or petty official" may be the "providential occasion" which makes the so-called converts to move into the Christian fold. Mr. Holland says that their motives are "very mixed certainly, and not very clear to themselves." However, we are assured that "time and again the missionary will be cheered by a sincerity of motive which is as satisfying as it is simple." The missionary requires that they should cut off the tuft of hair which he regards "an ever-present symbol of Hinduism," and then only gives baptism! We wish the Christian missionary to know that this tuft is no longer much patronised even among Brahmans as a symbol of Hinduism. In Madras, it is regarded, chiefly by educated Brahmin vakils and officials, as the greatest enemy of civilisation and culture. Still, it does not very much help the process of conversion to Christianity. It is Christianity—or its boon companion, modern culture—that seems to be hostile to the tuft of hair which is not now "the ever-present symbol of Hinduism." We think it would cheer up the drooping heart of the Christian missionary of Mr. Holland's type to look at our civilised and modernised Brahmin young men!

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Mr. Holland tells us what are the needs of the Christian Church in India. They are,—(1) workers to teach those who are waiting for admission to it; (2) pastors and teachers to shepherd the masses already gathered in,—to give them relgious instruction, "definite, clear cut, and constructive." (3) education for "our Christian boys and girls." "The inclusion of masses of illiterate persons has robbed the Christian Church of the high position it once occupied in respect of education. Only 40 per cent of Indian Christian children are attending school." "Of 300,000 Christians in the Telugu country, 88 per cent are illiterate." This state of things must be getting worse in the future. Let us hope that the higher castes of Hinduism will take note of this state of things, which is often perverted in order to attract them by the offer of various secular temptations.

* * *

Mr. Holland devotes Chapter VII to "The Makers of New India." Mr. Holland says: "For the first time in her history India is being moulded by foreign invaders." Again he says:—"What Alexander, Asoka and the Nestorian missionaries had failed to do was accomplished by Macaulay's educational Minute, decreeing that India was to receive through English education the science and knowledge of the West." The result, he says, is that "the very foundations of her ancient civilisation began to rock and sway. Pillar after pillar in the edifice has come crashing down. Where is she to find bed-rock on which to build the more glorious temple of India that is to be? It is no case for patch-work, for it is the foundations that are shaken. Radical reconstruction is called for." Future generations of Indians and thinking men all over the world will cover the memories of the destroyers of our great ancient Hindu civilisation, to whatever religion or race they belong, with eternal infamy for their dirty work today. Let them remember this circumstance well today, even while they light-heartedly pursue their chosen mission of serving the Devil.

* * *

Mr. Holland says:—"Rammohun Roy, a Hindu with Muhammadan education who came later under the influence of Carey and his friends, was herald and forerunner of the new age." Thus it is Carey and his friends, the Christian missionaries, who spoiled Rammohum Roy. Let not our countrymen any longer glorify the founder of the Brahmo Samaj as a heaven-sent reforming hero bent upon raising his fallen countrymen, but a Christianised "pervert" of whom Mr. Holland truly says that "the ethics and the form of service were alike Christian." His religion was thus truly "Christianity without Christ." Devendranath Tagore was, it seems, "far less influenced by Christianity." Keshab Chandra Sen was "profoundly influenced by Christianity." These are the men who gave the impetus for the destruction of the world-old fabric of Hindu religion and Hinduism.—The Arya Samaj, founded by Dayananda Sarasvati is another movement founded for the ruin of the Sanatana Dharma. Holland says that "both are storming the citadel of Hinduism, the Brahman supremacy," and hence the Arya Samaj too is, according to Mr. Holland, a "preparatio evangelica." When the Brahmin caste is got out of the way, Christianity will triumph everywhere. Let all Hindus lay this truth to their hearts. It is the Brahmin caste which has so long defended the heart-centre of the edifice of Hinduism. Ignorant of his services in the past to the cause of truth and Dharma, our Hindu brethren now direct all their hatred towards him, simply because a few members of the caste have obtained some high appointments in the modern British Indian state. The time for repentance will surely come. Let us hope that it will not come too late,—i.e., when the mischief has been done and no mending of it is possible after the "makers of New India have done their destructive work." In Madras, Mrs. Besant and her followers are "the makers of New India." Let all true Hindus, be they Brahmins or Non-Brahmins, beware of their teachings and activities.

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Mr. Holland says about Mrs. Besant:—"It is difficult to know in what terms to characterise the course of Theosophy in India. The temperate language proper to fair-minded description seems inadequate for a propaganda that throughout its history has been tainted by fraud and immorality." We do not think it necessary to make further extracts.

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Mr. Holland says of India,—"She is a long way from self-government," "the time is not yet." Many may agree to this statement, but out of mere thoughtlessness. The truth is that "self-government is better than good government." Self-government and self-determination are the birthrights of every human community, especially of one like the people of India whose civilisation is spread all over the land. It has been well said that "one part of India is like any other."

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Towards the end of this chapter, Mr. Holland records a conversation between himself and an Indian judge, "a well-known writer on Hinduism." Both agree that no one in India has "found God" in himself and so has been converted. Mr. Holland says that this is the reason why the following difference exists between England and India:—"From a College of a hundred students in England, each year a few, say, half-a-dozen, would pass out to give their lives for religious work. But from our Hostel of a hundred students here, never a one has left to devote his life to a religious cause; and that in spiritual India." The Indian judge replied,—"You are perfectly right." We think both the parties to the dialogue are perfectly wrong. Hinduism entered into the very bone and marrow of our people. There is no other community like ours in the world. Ours

in the Holy Land, and we are the Holy People. From birth to death the Hindu lives for God. Every landmark throughout the continent reminds us of the ever-present God. Our sacred authorities assure to every man who does duty to his home and brethren of the community the certainty of attaining to Brahma-loka. It is only the highest karma that brings to man the privilege of birth in the Holy Land and among the Holy people. Every one who has this privilege is secure of the future, if only he seeks a teacher. The Veda assures us all that "whoever has secured a (true) teacher is able to know truly." Knowledge alone can bring liberation. It is the disturbance caused by modern life and culture that stands in the way. For untold generations, the Hindu religion has taken uncounted numbers of souls across the waters of life to the true home of liberation and the realisation of the bliss of the Supreme Self. It is fulfilling the same mission today to countless thousands and tens of thousands. It is the so-called "makers of New India" that have arisen to destroy the holy mission of the Holy Land and people of India. Hands off! Let all foreign sources of disturbance take themselves off and we return the next moment to the eternal oracles of the Sanatana Dharma and to their precious and life-giving balm of eternal peace and freedom.

Literary and Educational.

To a Bird Messenger.

By P. Parthasarathy.

Pray save me from distressing pains and loads
Oh little bird! melodious in song,
And skilled of beak. Thy voice is enough gong
To wake my Lord from love's embracing folds
Convey my heart's outpourings for just one
Only glance t'wards my love-sick waste of being
That it may bloom again into the thing
I price the most a flow'r to deck His crown.
Thy task is but humane for thou wouldst meet
My Lord and sing my wailings long and sure
His rays benignant stir my pulse and raise
My fallen crest, that I might with joy gaze
At my Lord's gracious smiles. Hence to azure
Heaven's heights tie thou, friend, my Lord to greet.

Democracy and Eloquence.

By K. R. Ramabhadran.

One of the living pleasures of modern life consists in the appreciation of the speeches of legislators in the assemblies of nations. It is surely an incidental yet necessary result of the sway of democracy that every citizen has to go through the deliberations of the legislative assemblies. Surely an utterance of Lord Curzon, a pronouncement of Mr. Montagu, an exciting question put by Commander Wedgwood, an interpretation clause suggested by Lord Sydenham or Colonel Yate, a cogent appeal by Mr. Sastri, a searching interpellation by Mr. Patel, a humorous cast given by Mr. Khaparde to an otherwise essentially stage-managed deliberation, a voluminous and touching review of the situation by Mr. Malavya,—all these are perused carefully by every educated Indian for more reasons than one. How far the art of eloquence has been handled by these spokesmen of the people is full of human interest.

One of the living experts in the art of eloquence describes it as a vehicle of persuasion. Persuasion per se has become well-nigh a necessity with every individual who wishes to fight the people's cause in the assemblies. Democracy, since it is based on "the active consent of the citizens" has created in its turn the need for appealing to the ultimate repository of political power. It is a moot question whether this hankering after support from below has not lowered the standard of this art. From Gladstone to Mr. Lloyd George is at any rate a significant move. In Madras itself, it is open to question whether the performances of our modern representatives, —pace a few gifted speakers—are up to the mark. The use of manuscript eloquence does not seem to be well-understood; it is quite true that Mr. Asquith is used to write down his speeches before delivering them; but the most relevent fact is that once on the platform the note is seldom used. The need for a well-arranged line of thought is the only intelligible basis of writing down speeches.

In fairness to the above observations be it noted that democracy has also raised the status of this art through its daily increasing number of votaries. A passion to serve the country eventually throws upon the aspirant the need for an all-round equipment. How to appeal to the masses in a persuasive tone is being studied through a course of observation, imitation and finish.

Besides, one of the observed characteristics of all impassioned writers has been the unbounded passion for a righteous cause. The names of Lincoln, Burke and Wilberforce at once suggest themselves. This is the unexplained source of immortal eloquence. This is a cause which is purely intuitive; and as such it cannot be said to have its kinship with any form of polity.

Constructive criticism demands some modifications which may set off the tendency of democracy to produce demagogues. The highest form of eloquence is never the misty harangue which is as verbose as it is ephemeral. There are two ways of approaching this problem. A really cultured electorate is one solution. The culture of the electorate is among other causes mainly dependent on the education which it is able to receive in a country which consequently has to be one where at least the primary and secondary education are to be free and compulsory. This is certainly arguing in a virtuous circle.

Another remedy is to be the growth of a convention to encourage talented candidates. To embody it as a part of the constitution is manifestly productive of many malevolent, half-understood and quasi-legal objections. Such remedies, in view of the historical lessons, are to be embodied only as conventions. This again is possible only with the presence of a cultured electorate.

Is a search after the standard of eloquence to be the only criterion? Certainly, statesmen with mere declamatory powers are to be deprecated. In fact, the dead past has produced immortal orators in a democratic environment. The living present too can count orators bound to survive their death. The prospective future need not decry democracy as such in view of the efficacy of certain well-thought-out constructive modifications. Immortal eloquence can stand only with her handmaid "Justice"; for the perfection of eloquence is not pseudo-rhythmical Jugglery; it as everything else reaches heights only with a touch of the divine.

Never Really Old.

I wonder if any one in his inmost consciousness is really old. I doubt it. A man feels ill or feels tired or feels stupid, but does he ever feel old? Mr. de Morgan comments somewhere on the curious fact that, whereas he was older at the time of writing than his father was when he died, he thought of his father as an old man and of himself as somehow not really grown up.

—*Nineteenth Century.*

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A Poet's Confession.

I am a fast writer and very prolific. I have long silences, often for weeks, then the mood comes over me, and I must write and write no matter where I be or what the circumstances are. I do my best work in spring. I have had many disappointments in life and many sorrows, but in my saddest moment song came to me and I sang.

—*Cornhill.*

Social and Religious.

The Madras Provincial Varnashrama Dharma Conference Tinnevelly.

THE PRESIDENTIAL ADDRESS

By Brahmasri Rajasabhabhushana
KARPUR SRINIVASA RAO, B.S.C., L.C.E., M.R.A.S.

Gentlemen,

1. As far as I can gather, this is one of the first instances when an organised effort has been made, at one and the same place and time with political activities of the country, to advance the cause of the Sanatana Dharma or the Varnashrama Dharma, so vital to the very existence of the varied populations of this vast continent. Soon after it was realised that combined action was necessary for the political advancement of the country and the movements connected with the National Congress and the Provincial Conferences were set on foot, some of the educated classes of the country also thought it necessary that similar combined action should be taken to secure social and religious reform as a necessary adjunct for political advancement, and for several years past Social Reform Conferences have been held simultaneously with Political Conferences in all parts of the country.

2. But, the very idea of the reform of Indian Society and Indian Religion implied more or less a measure of condemnation against existing state of things and, although strong adherents of our ancient Sanatana Dharma clearly saw that such abuses were not deserved, yet true to the principle of the Indian *Munis*, they preserved their characteristic *Mauna* or silence and allowed things, though at their cost, to take their own course. The Indian mind is by nature reticent to the external influences, and therefore very often disregards even open abuse with a sense of indifference particularly when such abuse is based upon imaginary and highly exaggerated notions rather than on real facts.

3. Such a lethargic or passive state on the part of the Sanatana Dharma followers could not last long. For their opponents in their blind enthusiasm for immediate reform were incessantly forcing extravagant measures on the vast population of the country who still staunchly adhere to the eternal principles of their Dharma calculated to lead to individual and collective progress particularly under the peculiar conditions obtaining in our ancient country. The common English proverb "Silence is half consent" has been mistakenly applied to the passive condition of the Indian population by these reformers and their admirers, and it was taken for granted that the orthodox party had by their voluntary silence really admitted the defects attributed to them, indicating that there was no remedy which they could themselves apply to mend the abuses in question.

4. But there are occasions when it becomes imperative to break even the golden rule of silence and to proclaim to the world that all is not really so bad and hopeless in Indian Society as is represented by the so-called reformers, and, notwithstanding a solitary abuse here and there due to the mistaken application of the principles rather than the principles themselves, the condition of the Indian Society as a whole is in no way inferior to the general condition of such vast societies in any other part of the world. In judging of Indian Society, it should be remembered that we are dealing with a vast population of more than three hundred millions of souls and in this vast population all sorts and conditions of men and women are included, from the highly cultured, philosophical *Yogi* to the almost aboriginal jungle inhabitant. And from the very nature of things it is absolutely impossible to judge of the whole of such a population by one and the same standard.

5. This rule applies not only to India but to the inhabitants of any country whatever, ancient or modern, known to history. Take for instance the highly intellectual Oxford or Cambridge Professor on one side and contrast him with the low and depressed East End wanderer of the London slums. Can any reformer or law-giver bring both these extreme conditions to one and the same standard? The ideal is realized in such Western countries equally as in India that all people, high or low, born in this world are exactly the same in the eyes of God and that all are subjected to the inevitable laws of life and death; and yet can the surrounding circumstances, in which each individual is placed, be altogether ignored for him whether such individual be born in the West or in the East "in Modern America or in Ancient India."

6. No doubt, the reformers of the so-called more advanced countries say that equal chances should be given to every one, however low his position, to build his own fortune, and yet the very civilising conditions of such modern countries tend to make the gulf between the advanced and the depressed classes wider and wider. Civilisation itself implies such unequal conditions of life, and yet it is the so called civilised man that holds himself as a model for imitation in preaching to his politically less fortunate brethren that, unless the whole society is brought to an absolutely uniform level, there can be no hope for any political advancement in such countries. Some of the enthusiastic admirers of such political preachers swallow all such hollow advice, then begin to feel that they are really suffering fron incurable diseases in their body social. The more they swallow such pills, the more incurable the diseases become, till at last to the eyes of such reformers nothing but diseases and rotten conditions appear in the country, and the result is all sorts of measures are inflicted upon the population as a whole who neither feel such diseases nor are inclined to swallow the medicine advocated by their own brethren who are so blinded by their Western preachers.

7. Such a state of things has lasted for some time, and as the conditions have now become more or less threatening it has become imperative on the part of all interested in the existence of Indian Society as such to resist the pernicious influences due to the one-sided knowledge and blind enthusiasm of their own brethren. It is with this spirit that the Great Sri Bharata Dharma Mahamandal was established in Northern India with branches all over the country. And it is also with this spirit that the Sri Dakshina Bharata Dharma Mandal of Southern India has found it imperative to counteract, with all the strength that it can command, the pernicious effect upon Indian Society as a whole that is sure to come if unbridled scope is given to the fancies of the so-called reformers of the country; and as these reformers have been taking action, as a part of their political activities, to force their own views on the Society, it becomes equally imperative on the part of the Society, as such, to resist, with all the strength it can command, such interference with their immemorial and well-established conditions of life.

8. It is for these reasons I take it that the Sri Dakshina Bharat Dharma Mandal of Southren India have for the first time decided to hold a Varnashrama Dharma Conference side by side with the Political Conference on the one hand and the Social Reform Conference on the other. Such a step is all the more necessary in Southern India where the time-honoured conditions of Sanatana Dharma are more strongly and more harmoniously adhered to than in other parts of India; and any disturbance due to the hasty action of the reformers will upset the Society as it obtains in Southern India with much more pernicious effect than in other parts.

9. The organisers of the Sri Bharata Dharma Mandal have therefore not waited a moment too long in making up their mind to organize this Conference with the other Provincial Conferences, and I believe as I said before, this is the very first instance in the whole of India when the staunch upholders of the Sanatana Dharma have taken such an effective organised step to inculcate their own views and to protect their interests side by

side with their action in advancing the political condition of the country.

10. Having thus shown the conditions and circumstances which, in my opinion, have led to the holding of this Conference at this particular time and place, it is now necessary to state, however briefly, the immemorial origin of our ancient Varnashrama Dharma and the various phases through which it has passed during the varied political and social vicissitudes of our country, so that we may fully realise what action we should now take to preserve ourselves under the changed modern conditions of our country. Before understanding what really the Varnashrama Dharma means, it is necessary to realise the full import of the word Dharma as described in our Ancient Shastra, and as applicable to the whole duty of man in his individual and collective aspect. The root-meaning of the word Dharma is that which constitutes the nature of a thing and helps to efficiently sustain itself. The Dharma of Fire, for instance, is to burn and to maintain its burning tendency wherever it can. If this power of burning is lost, then the object is no longer called fire, but merely charcoal. Similarly the Dharma of human society constitutes the very vital condition under which such a Society can at all exist and by which it can secure the advancement of each man, woman or child included in such Society individually and collectively.

11. If this definition of Dharma is clearly understood, it would be obvious even to a casual thinker that the Dharma of a man would be different from the Dharma of a woman, that the Dharma of a child or a boy who is growing in life and gaining knowledge is different from that of an old man who has seen the world. The Dharma of a man born in a highly intellectual family would be different from that of one who is incapable of adjusting himself intellectually to his surroundings so readily. Whatever enthusiastic reformers, who want to secure an imaginary condition of a dead level among all the individuals constituting the whole population of a country, may say and do, it is impossible even for them to ignore the vastly different conditions under which the different individuals forming such population are born and through which they have to struggle.

12. If, therefore, the Dharma of each individual is different from that of another, how, it may be naturally asked, can such a complex thing as the Dharma be understood in its entirety and how in its turn can it be made applicable to each individual? It must be remembered that when the interests of a larger body of human beings are involved, those of the individuals are made subordinate to such larger interests.

त्यजेदेकं कुलस्यार्थे ग्रामस्यार्थे कुलं त्यजेत् ।

ग्रामं जनपदस्यार्थे आत्मार्थे च जगत् त्यजेत् ॥

"Tyajedekam kulasyarthe Gramasyarthe kulam tyajet
Gramam junapadasyarthe Atmarthe cha jagat tyajet."

This is the basis under which Dharma as such is conceived and developed from time immemorial in ancient India, and the same principle is observed in all countries, Eastern and Western. The struggle between the individual and the society is well known.

13. Society cannot be perfect without perfection in each of its individuals, and the individual on the other hand cannot attain perfection unless certain restrictions are placed on the society as such. But it is clear that the interests of a society involve the interests of many individuals and when any particular individual as such threatens to upset the harmonious conditions of a whole society, any third party, not connected with either such individual or with such society, would naturally curb the wrong-doing individual to secure the best interests of society as a whole. But such curbing of the individual cannot be made indefinite. He must have certain freedom for his own development consistently with the development of the society and this peculiar scope for such individual freedom side by side with social safety is what is really specified by Dharma in our Ancient sacred books, and such Dharma is invariably enforced on each individual as well as on the society to which he belongs.

14. No doubt, individual freedom we all like; but when this exceeds a certain limit the society must suffer on account of such freedom. In Europe it is the so-called freedom of the individual, irrespective of the society, that is responsible for the vast difference in the conditions of living between a West End Dandy and an East End slummy, between a millionaire capitalist and the impecuneous labourer. Notwithstanding these differences, every step in the advance of the so-called civilisation goes on widening these differences more and more, and yet the representatives of the civilised Western races are the very persons that come with high pretensions to civilise and elevate this backward India and, as a necessary condition of such elevation, insist on the equalisation of all its peoples. Our enthusiastic reformers, ignoring the absolute inconsistency of their own preachers and guides, are charmed at the catching phrases of absolute equality, liberty and fraternity so readily used by their guides and, irrespective of the consequences, follow with blind fury into the questionable paths chalked out for them by their interested leaders.

15. Very often it is stated that the high class Brahman in India tyrannises over the low class Panchama, and the absolute cessation of such tyrannisation is taken as the one condition for the attainment of political rights. A little thoughtful enquiry will readily show that the modern day Brahman individual as such has done absolutely nothing to tyrannize the individual Panchama, whatever may be the original cause for the differentiation between the Brahman and the Panchama, and such causes can only be traced to almost prehistoric or immemorial times. There was, and still in most parts there is, absolute harmony between the Panchama individual and the Brahman individual as such. Very often the Brahman individual feels that, notwithstanding some of his privileges, he is burdened with a number of restrictions on almost every action of his life from childhood to his death, till he almost feels that he would be born in some other caste rather than as a Brahman. Similarly also, notwithstanding the disabilities of his life, the Panchama feels that he can lead a free life in every way as regards his eating, drinking and personal habits, and, comparing himself with the hidebound and restricted Brahmana, he feels that he is not the worse for being born where he is.

16. Without any idea of offending this particular reformer or that, *the root cause why many of the Brahmans have turned out reformers can be clearly traced to a desire for unrestricted license in action not possible under the natural restrictions imposed on a Brahman*, and with such individual and almost selfish motives many of our so-called reformers want to break up the institutions themselves to serve their own end.

Without any fear of contradiction, it may be stated that *the whole idea of reforming Indian society as such has originally emanated from such refractory Brahmans and not from others* who had certainly greater liberties regarding their activities leading to sense-pleasure.

17. With such questionable motives the idea of reform consisting mainly in levelling down the harmless Brahman has been started in the country and swayed by the so-called civilizing influences aiming at securing individual pleasure. Many of the so-called modern educated Brahmans, whose education consisted of reading only foreign literature and therefore is quite one-sided, have joined the reform party in one form or another and are trying to level down their own class. Why the Brahman as such has been placed under restrictions in almost every physical action of his life notwithstanding the highly intellectual freedom allowed to him in the study of all sciences can be readily understood if the power of intellect alone to do mischief to society as such is realised.

18. The modern sharp man who succeeds in business is really the man endowed with high intellectual powers but he uses such superior powers indiscriminately

in an unprincipled manner to secure the best advantage for himself at the expense of his less intelligent neighbours. Increase of such sharp men in any society must necessarily mean a loss to the majority of the people at whose expense the few sharp men get on in what may be called the struggle for life. Carlyle has very aptly remarked "half the world are rogues because the other half are fools," and another has corrected Carlyle by saying "one-tenth of the world are rogues because the nine-tenths are fools."

19. The capitalist of civilised countries may, without offence to any individual, be clased under such sharp men, and it is due to the havoc of their activities that such great differences between the millionaire and the labourer are to be observed in western countries. The principle of liberty, fraternity and equality is very loudly proclaimed from their housetops by such sharp men for the pacification of their labourers and, uneducated and ignorant as most of such labourers are, they very often swallow these platitudes and are deluded more and more by their preachers. When such conditions, tending to produce a disharmony in the society, reach their climax, cataclysms like the French revolution, the recent European war, the modern Bolshevism, all come vehemently and restore as far as possible the original equalising conditions of society.

20. The farseeing law-givers of India were wise enough to realize in their minds' eye the mischievous effect that would inevitably result by giving scope to unbridled physical activities in the visible world to persons endowed with high intellectual power, and they therefore imposed greater and greater restrictions upon such baneful activities. As intellectual conditions advanced, such restrictions against the Brahman individual, notwithstanding his privileged birth, became more and more exacting. Even for a Brahman as a child he has got more liberties for physical enjoyments and these are gradually curtailed more and more as the child grows older and gets more and more intellectual power by virtue of his birth right for higher intellectual and spiritual education.

21. The intense intellectual culture to which a Brahman is subjected gives him very high powers; but he is ordained to utilize these powers not for his personal benefit but for the advancement of the society as a whole.

अयं निजः परो वेति गणना लघुचेतसाम् ।
उदारचरितानां तु वसुधैव कुटुम्बकम् ॥

In fact, it is only the low minded that base their activities on considerations like "this belongs to me" and "the other does not," but the wise and the high-minded should only base all their activities not for their own benefit but for that of the whole human race, considering all individuals comprised therein as members of their own family. If the intellectual Brahman's activities are thus universal, it is then that he is also universally respected.

22. This was the ideal of the Brahman, the highest of the classes or varnas constituting the people of India. It was wisely ordained that the Brahman as a rule ought to live a life of poverty as indeed the first lesson the Brahman is taught, when his intellectual training begins at his Upanayana, is that he should live by begging his alms and the expression "Bhavathi Bhiksham Dehi" is ever the watchword of the pure Brahman, particularly the intellectual one. The great teachers of the country subsisted on the alms brought to them by their disciples and they were further ordained not to mix themselves with the bustle of the City life. They had to live in the precincts of the village or the City ever ready with their intellectual, social, religious and spiritual guidance, advice freely given to any one that earnestly sought for the same.

23. The only fee that was demanded in return for all this advice and guidance was earnestness or *Sraddha* and the advice thus given by example and precept had its inevitable effect on the disciple who notwithstanding his worldly activities and sensuous pursuits, ever kept the example and precept of his teacher before his mind and curbed himself from all excesses leading directly to his own individual harm and indirectly to that of the society to which he belonged.

Such a wholesome and curbing influence due to the teaching and example of the ideal Brahman was realized in actual life not only by the lesser Brahman engaged in ordinary avocations of life, but also by the classes lower down in the intellectual scale such as the Kshatrias and others including even the Panchamas.

24. The function of the Kshatria was to enforce the wholesome laws of the country on the people under his domain and preserve order by suppressing the wicked and protecting the good, and he was himself prevented from physical and sensual excesses by his spiritual Guru, the Brahman, whose high example of pure disintersted life was always present before the ruling Ksharia's eye. His own ambition was to follow exactly the footsteps of his self-sacrificing Brahman Guru, and instances of such Brahman Gurus and such Kshatriya disciples can be cited without number from all parts of India, specially of the pre-British days.

25. The most striking historical fact showing the close and harmonious relation between Swami Ramadas and the great Sivaji can be cited as a convincing instance on the point. Sivaji was highly influenced by his teacher and, notwithstanding his birth as a Kshatria or even lower in the scale, he was moved away by his enthusiastic admiration for his Guru to lead the simple life of a Brahman. He even went so far as to surrender his famous sword Bhavani and with it his dominions unconditionally to his Guru as a preliminary to his becoming an ideal disciple. But Ramadas wisely advised Sivaji that the ideal of a Kshatria was different from that of a Brahman in as much as a Kshatria had to protect the world by mainly developing his physical powers without altogether neglecting his intellectual pursuits while the Brahmana was to educate and guide the ruling Kshatria; the common basis between the two being disinterested and unselfish action.

26. "It is the struggle between the selfish propensities due to your physical body as contrasted with unselfish propensities due to your higher culture that is now troubling you as a ruler," said Ramadas to Sivaji. "Give up therefore the selfish and sensuous side of your actions and base all your activities for the benefit of the world apart from yourself and then the struggle will disappear. If you cannot rise to this high standard by your own initiative, then do so under my command. You have surrendered yourself as my disciple unconditionally and are willing to do whatever I command you to do. Now take back this "Bhavani" sword, which is mine by virtue of your free gift, as also the dominion implied by it as my trust to you. Rule your dominion under my trust and as responsible to me. Do not think that this large dominion is your own, but as a sacred trust placed in your hands by the Almighty God. Then your struggle between the self and the non-self will disappear and you will be able to rule your people with satisfaction to yourself and full fruits of your rule to your dependent subjects." Sivaji, who had kept Ramadas as his great ideal, followed this wholesome advice, ruled his dominion in a disinterested manner, and what fruits he was able to achieve are so well known to all students of recent Mahratta history.

27. In his highest intellectual power, the Brahman practically renounced the world and yet used all his powers for the benefit of the whole society. The Kshatria got his teaching from the Brahman, kept him for his great ideal for imitation and was engaged in his worldly pursuits with perfectly unselfish motives, true to the high ideal set before him by his Brahman teacher. Similarly, the Vaisya or the merchant, whose one business was to husband the resource of the country, trade and commerce, still got his teaching from the Brahman suitable to his natural capacities and worldly pursuits and notwithstanding his busy and money making life, never forgot the ideal set before him by the Brahman teacher and freely gave the fruits of his labours often at the risk

of his own life in foreign countries for the benefit of the society as a whole.

28. The labouring classes were ordained to continue their activities mostly to their own personal profit. They had not to trouble themselves with the larger problem of either treating the whole world as their own family, or of protecting the world, or of trading with the different distant parts of the world. They were ordained to work mainly for their own personal benefit, being confined to their own homes and fields, and whatever they could spare after meeting their wants they had to give others. Thus the individual labourer got the full benefit of the teaching of Brahman Guru, full protection from his Kshatria ruler and full scope for all his worldly requirements by the activities of his Vaisya neighbour, and in turn he gave his spare produce for the maintenance of the other three classes, always keeping the ideal of the class next higher to his own to follow in his life, when he reached a stage of plentifulness and prosperity higher than his own level.

29. The real condition of the Panchama, though often pictured in fantastic colours by enthusiastic reformers, was not far different from that of the labouring classes, and it was practically men of this Panchama class that contributed to the material welfare of the country consistently with their own welfare by aggricultural and other pursuits.

30. Thus the several members of the society though differing in their activities, like the members of a body politic or like the several limbs of an organic body, had each his own functions to perform for the benefit of himself as well as of the society at large, and the ideal life of a Brahman Guru with his selfless activities and disinterested devotion for the benefit of the whole society therefore permeated every individual whether high or low, and there was absolute harmony, notwithstanding the great variety of occupations observable in such a society.

31. This is the keynote of the Varnashrama Dharma of India, and it is the disturbance thereof in modern times, due to various causes, that must account for the unrest that disturbs the society in all directions. It may be stated that the conditions here described appear almost romantic, and that the ideal can never be realised again. But if the ideal is thus admitted to be good in itself there is no reason why we should not all try to reach the ideal by all the means we can command.

32. Notwithstanding several shortcomings in the conditions of Pre-British India depicted by interested recent historians, an impartial view of things would show beyond doubt that the condition of India in those days was in no way inferior to similar contemporary conditions in any other part of the world. A little reflection will make this point very clear. Judging from the point of view of either the architectural remains of the country, the literature, the fine arts, the commercial products, or the trade activities, who can say that India in Pre-British days was inferior to that of England, Germany or France or America of those days?

33. England may boast of a Shakespeare and almost during the same period we had towering intellects in India such as the Great Jagannath Pandit, the saintly Appiah Dikshit, the scholarly Madhavacharya, and a host of other writers in each of the vernaculars of the country. In the place of a Great Queen like Elizabeth, there was Ahalya Bai in India, and for a great woman writer like Jane Austin we had in the court of Tanjore the great Poetess like Madhuravani, who has written in Sanskrit in no way inferior to that of Kalidasa. The fine arts and industries of India attracted the whole world, and it was this that brought the East India Company to this country.

34. I had once an occasion to challenge a very high class I. C. S. Officer of over 30 years, service in our country in this matter when he said that India was barbarous and the British Government had civilized it. I brought the above striking facts to his notice prominently and told him plainly that he would be unable to show any instances where at all Indian conditions in those days were inferior to those which obtained in other parts of the western world. He, like many others belonging to the same heaven-born service with whom I had discussions, quietly accepted the situation when presented in this light. It is thus clear that the more or less dark picture drawn by interested British historians gives quite an exaggerated view of their own importance, and this is in a way natural for every one desires to attaching undue importance to his own work if possible, and whenever possible, by showing a contrast with the previous conditions, and we need not now blame the British historians. But we must be aware of these facts in our own interests.

35. It is true that India on account of its vast continental area was broken up into many small States according to the proverbial 56 Desas Each of these small States had its own ruler and all the paraphernalia requisite for a proper Government which was all based on the Varnashrama Dharma principle by securing a fine distribution of duties among the different classes of people, consistently with the prosperity of the society as a whole. Each of these smaller States, had its own poet Laureate and a host of other literary scholars, its own set of fine soldiers who were vieing with each other to protect the subjects, as best they could, its own merchants who went about exchanging commodities and increasing the material prosperity of the country, and its own working classes who though engaged in humble occupations had yet quite plenty of good things for their own enjoyment and to spare. Even now in well governed small native states some of these good old conditions prevail, although unfortunately, on account of the one sided influence of English education on the one hand and the dominating political interests on the other, many of the evils due to alien rule are gradually making their appearance in such States.

36. But even history, as we are taught in our schools and colleges, tells us how the tiny East India Company that came to India about four hundred years ago has gradually worked its way up, sometimes by taking every advantage of mutual dissensions between adjacent States and often by creating such dissensions to procure such advantages. The old order of things was thus greatly upset and it is the evil consequences of such external disturbances, both on the Indian rulers thus degraded and their unfortunate subjects, that have been depicted by English historians as being quite inherent in the very conditions of India itself if only to show the contrast between the degraded conditions of those times side by side with the socalled advanced conditions due to British rule in modern times.

37. None can deny the great advancement made in Europe after the invention of the Printing Press by broadly circulating printed books for the education of the public; and the recent inventions of steam and electricity must be equally readily admitted to have revolutionized the previous conditions. With these mechanical and scientific weapons, much of the old structure of the Indian society has also been necessarily cut up; and the contrast between such demolished structure and the modern edifices due to to the socalled western civilisation looks therefore all the greater. But the agency that is responsible for these modern magnificant administrative structures very watchfully guards them from the intrusion of the socalled uncivilized Indians and all the struggle in the political and social world that we observe in India is due to this undesirable and undeserved obstruction on its part.

(To be continued.)

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Drona was an invincible and inimitable archer. He it was who taught the Kshattriya princes of India to shoot. Arjuna was his favourite pupil who, by his assiduous practice, acquired astounding skill in the use of the bow. Drona became inordinately proud of him and assured him that there was and would be no one who could outstrip him in archery.

One day, a low-caste prince, named Ekalavya, came to Drona, eager and enthusiastic to learn to shoot under his distinguished tutelage. Drona, fearing that the low-caste youth might become the equal of the 'twice-born' princes, answered curtly, "You are not of the Kshattriya caste. I cannot therefore teach you." Ekalavya felt exceedingly sad and discarding his princely robes, he went away to the forest. There he built a shrine and dedicated it to Drona. He duly offered worship at his shrine, thought about him intensely, and prayed fervently night and day for skill in shooting. He practised ceaselessly, shooting arrows after arrows. In his intense passion for acquiring great skill in archery, he became oblivious of the pleasures of his palace.

One day, Drona and his Kshattriya disciples went a-hunting in the forest. They had with them a dog. The dog wandered away from them and lost its way. It went near the shrine of Ekalavya and barked for its masters. Ekalavya heared the barking of the dog and shot an arrow in the direction of the sound. His aim was unerring and the arrow went whizzing straight into the dog's mouth. The dog ran howling with pain to its masters. They were immensely surprised at the skill of the man who had shot an arrow into the dog's mouth. They coaxed the dog to lead them on to him. The dog led them to the shrine and there was Ekalavya shooting arrows without intermission!

The princes asked him who he was that had the brazen-faced effrontery to hurt their dog. He answered modestly, "I am Ekalavya, the son of the King of Magadha and a pupil of the great Archer, Drona."

They reported all this to Drona, who was far-off. He came back with them to the shrine and addressed Ekalavya thus:—"How came you to be my pupil?" Ekalavya answered meekly, "I am your disciple, because I have practised shooting, thinking intently of you and your marvellous skill in archery." Drona said, "If you are my pupil, give me the fee legitimately due to a master."

"Most cheerfully" answered Ekalavya, his face beaming with joy ineffable. "I am quite willing and ready to give you whatever you ask."

Drona said, "If you are as sincere as you profess to be, give me the thumb of your right hand."

Ekalavya, without allowing even a tinge of sadness to mar the sacredness of his gift, cut off his thumb and with sweet humility laid it at the feet of his master. But Drona rudely brushed it aside and walked away. Ekalavya found that, with the loss of his thumb, his skill in archery had gone beyond recall.

So was Arjuna left without a rival.

Miscellaneous.

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About the middle of the last century occurred one of the most sensational murder trials recorded in the annals of crime. The evidence published furnished great material for discussion amongst such bodies as the Psychical Research Society and others interested in those things appertaining to the ghostly, and which are still beyond our human comprehension. This was the trial of the brothers James and William Lightfoot for the murder of a Mr. Norway near the town of Wadebridge in Cornwall.

The dead body of Mr. Norway, bearing undoubted evidences of brutal murder, was found about two miles from the town, by the side of the high road to Bodmin. The countryside was aghast, for the crime was uncommon, and Mr. Norway was known as a quiet, inoffensive man. If robbery had been the object of the murder, then the assassins must have gained but little, Mr Norway being a comparatively poor man.

A hue and cry was raised, and a reward offered. The villains had left no clues as to their identity and people were beginning to wonder if they ever would be discovered, when a strange *denouement* occured. Mr. Norway had a brother, who was an officer in the Navy, and at the time of the murder happened to be with his ship in the West Indies. A few months after the murder he arrived at Wadebridge, where the inhabitants were surprised to see him so soon after the tragedy. Communication in those days was not so speedy as it is now, and it would have been impossible for him to have received the letter notifying him of his brother's death and to have travelled home in the interval. Conjecture was rife, especially when he betrayed but little agitation and surprise when informed of his brother's fate.

Almost immediately after this he repaired to the police-station, and there obtained a private interview with the official in charge. This individual was more than surprised at the result of his conference with Lieutenant Norway, for the seaman had told him that on the same night that his brother was murdered he had had a remarkable dream, in which he saw the whole of the awful tragedy. In his dream he saw his brother walking quietly down the lonely road, suspecting nothing, whilst in a dark recess in the hedge crouched two men with knives and heavy sticks. Murder was written on their faces, and their actions did not belie their expressions. As soon as his unfortunate brother drew opposite they sprang out, and, without any respite or warning, foully butchered him. After robbing the body they hastened their steps towards Wadebridge, and entered a certain house. So vivid had been the dream that Lieutenant Narway now offered to conduct the police thither.

Feeling rather sceptical the official accepted the offer, and Lieutenant Norway, followed by the police, proceeded direct to the house of the brothers Lightfoot. On arrival there, by the greatest of good fortune, the two brothers happened to be at home, and the younger, James, opened the door to the party. On seeing Lieutenant Norway, whose likeness to his murdered brother was remarkable, accompanied by the police, he turned pale, and leaving the door open, he hastened to a room at the back, where his brother was seated. Lieutenant Norway swiftly followed, and confronting them in the presence of the police, denounced them with the crime of murdering his brother. His denunciation was so complete in its details that, terror-stricken, they confessed, were tried at the assizes, summarily convicted, and suffered the extreme penalty of the law on April 13th, 1840.

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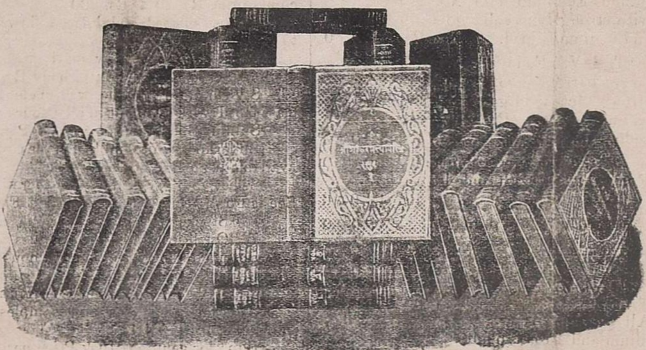

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